Mr. J. W. Irvin, a citizen of Ashland, and graduate of the Jefferson Medical College, Philadelphia, returned from that city the first of the week, and called upon us, bearing the well-wishes of brethren Roberts, Cassel and others of the Philadelphia church. He informed us that the brethren are getting along nicely, and doing a good work by missions among the children there. The Philadelphia church is going through a sort of revolution and we expect that it will soon come to the front as one of the brightest lights in the rank of Brethren churches.

The brethren at Louisville have not asked for the Ohio S. S. Convention, and it will likely be held at Ashland. How will Saturday, May 22nd do as a date? What has the executive committee to say? The College closes on the 21st, and the order can be reversed a little, having the baccalaureate sermon on Sunday the 23rd and all can hear it.

Bro. Mallott is in Indiana this week. He went there to fill his regular appointment last week.

Bro. J. H. Swihart takes his name from the list of available brethren for the general evangelistic field.

The meetings at Mansfield last Sunday were well attended.

Bro. Mason, of Farmersville, attended the council meeting at Ankenytown, Ohio, last week.

The North Liberty Church is making an effort to secure the services of A. A. Cober for this year.

We want to commend what brother Holsinger says, this week, about being evilly spoken of by our opposers. Those who sow to the wind will reap the whirlwind, and it is already coming upon some.

Bro. S. Kiehl, of Dayton, Ohio, has notified us that their church case will come up for a hearing in the courts on Thursday of this week. We pray that the Lord will cause justice to be done inthis case, that the Dayton City Church may continue unmolested in its good work.

DEAR EVANGELIST: I am a member of the G. B. Church, but feeling very anxions that the Brethren should be able to hold on to the Ashland College, which I consider very essential to the welfare of the church, I herewith send you the small sum of $1.00 for the College debt, as financial circumstances will not apparently justify me in sending more at present. It does seem very strange to me that the individual congregations of your brotherhood don't respond more promptly to the earnest appeals that have been made to them for aid through the EVANGELIST.

We thank our brother for the donation, and feel that it will be an item of pleasant reminiscence to him when the work is consummated, and the institution shall have accomplished a good work for the church; and when the wall of partition—man-laws—is broken down. We would also say that it requires time and effort to arouse ourselves to a sense of our duty, after living so long without cultivating the art of progress in religious works, and being strangers to real religious philanthropy. We hope we are doing better, and that our brother's impression may yet be, in a measure, realized—that our churches should be more prompt.

Received from F. C. Schaper, March 30, 1886, five dollars to apply on Kansas mission work.

W. J. H. BAUMAN.

From Armstrong, Pa.

[*Concluded from first page.*]

3. It is a fact that in October, 1883, an ambitious Elder known as Lewis Kimmel, of the Plum Creek congregation, tried to force a committee of adjoining Elders upon us. (In his presence,) by a vote of twenty against two the church decided not to entertain a committee.

4. It is a fact that when the Elder was defeated in this he and Elder James A. Sell, of Blairsgap, Pa., orginated a petition and passed it around privately and obtained a few names of members calling on themselves to come and care for them.

5. It is a fact that in the first month, 1884, Elder Kimmel, knowing that Elder J. B. Wampler was absent, called for a council meeting of the Cowenshannoc congregation which was, by Elder Robert Whitacre, announced to be a public council meeting, so that the public might know the proceedings and result.

6. It is a fact that at the council above named, Elders Lewis Kimmel and James A. Sell both told untruths, and our creed says, "no lie is of the truth."

7. It is a fact that by a vote in a properly called business meeting the *church* protested against Elders Kimmel and Sell preaching in the Cowenshannoc meeting house, until they would render satisfaction to the *church* in reference to the untruth they told, and the first day of the 11th month 1884 was appointed for that purpose. The Elders were both notified to attend that council.

8. It is a fact that neither of them attended, and neither rendered satisfaction; hence the charges and protest stand against them.

9. It is a fact that after the church protested as above stated, Elder Kimmel did say he had nothing to do with us, and he would not fellowship our Brethren, and said he would meet one of our ministers as he would a Methodist minister, thus showing that he disowned us as Brethren of the same body.

10. It is a fact that the church Cowenshannoc passed the following decision on the 12th day of the 9th month, 1884: We the Brethren Church at Cowenshannoc having always held that the *Gospel* of *Jesus Christ* is an all-sufficient law in religion, and for the government of the church, hence all who are not willing to be governed, and work with the *church* will by their refusal disfellowship themselves from the *church*.

11. It is a fact that few of those who were formerly members of the church at Cowenshannoc refused to be subject to the above decision, and by so doing did disfellowship themselves from the Brethren Church.

12. It is a fact that Elder Kimmel with those disfellowshipped members, did represent to the District meeting of 1884, that the Cowenshannoc Congregation had no resident minister.

13. It is a fact that there is but one Cowenshannoc Congregation in western Pennsylvania, and she has three resident ministers.

14. It is a fact that Elder Kimmel, with some of those disfellowshipped members alluded to, orginated a paper setting torth that the Cowenshannoc Congregation was without a resident minister. This paper was presented to the district meeting of 1885, on the 12th day of the 5th month.

15. It is a fact that after the close of the district meeting on the evening of the 12th day of the 5th month, 1885, Elder Kimmel did say that the members of the Cowenshannoc Congregation were not expelled, thus virtually telling an untruth to the D. M.

16. It is a fact, that, as a Brethren church knowing all the within facts, we do most emphatically declare that we will not have anything to do with Elder Kimmel or any Committee he may call through those who refuse to take the Gospel alone as their creed, and in consequence by their own choice are not members of the Brethren church.

Now may peace be with you, and among you, and may the God of all peace be with us all. *Amen.*

I have now shown by the action of the church that the proceedings instituted against me are falsely founded, my 4th objection is based upon the fact that in the letter written and sent to me by Elder Lewis Kimmel, he sent forth falsehoods as will appear from the language of the letter itself. First the Elder says, "you and all who labor with the church and others wanting to labor with us are invited to be present; others can be with us if they desire to be with us." The Elder admits that I *labor with the church*; this is true. Then he speaks of others wanting to labor with them. I have no doubt such are here today, and it is their high privilege to do so. The Elder then proceeds and says, I fellowship disfellowshipped members and work with them. This is not the truth; the members I fellowship are in full union and communion in the Brethren church, and as a member of that church I have a Gospel right to fellowship them; and by the grace of God I shall continue to do so in the face of all opposition and persecution. Another untruth is set forth in his letter. He says I do not work with the church of the Brethren or Dunkards. I will here inform the Elder, this committee and the public generally, that the Brethren church is chartered agreeably to an act ofthe Assembly, that provides for the incorporation, and regulation of certain corporations. I have a copy of charter with me and I now say without fear of successful contraditionc that I have and am still working with the *Brethren Church*, and expect to by the grace of God during life. I am as much of a Dunkard as Elder Kimmel ever was or ever can be. The term Dunkard is derived from the German *Tunken* which signifies to dip. I dip those I baptize into the name of the Father, and of the Son, and of the Holy Spirit; and if Elder Kimmel is more of a Dunkard than that he is certainly a heretic.

If, however, Elder Kimmel refers to the fact that the German Baptist Fraternity, of which he is a member, ignores the baptism of the *Brethren church*, I will frankly confess that he is more of a Dunkard than I am or want to be. The term Dunkard was applied to the Brethren church near the time of its organization and was applied by way of derision, because we baptized by *Tunken*, German, or in English by dipping. I explain for the benefit of all present. My 5th objection I offer from the fact that Elder Kimmel with those disfellowshipped members, did recognize Brethren Robert Whitacre, Eugene H. Smith or myself as ministers of the Cowenshannoc Congregation. See minutes of D. M., 1884 and 1885, as quoted. Neither did he recognize our brethren and sisters as members of the same body for nearly two years. He held independent meetings with those who disfellowshipped themselves and elected officers regardless of the membership of the Brethren Church at Cowenshannoc of which I am a member thus showing not only by word, but by their actions that they are not in fellowship with the Brethren Church; but that they are a seperate organization and according to their own creed, the German Baptist Fraternity. This committee being such as I have clearly shown, has no more right or power to ask me to answer any charge, or charges it might present, than it has to ask the Pope of Rome to bow down to it and worship according to its rulings, and Annual Meeting mandates and laws, contrary to his conscience and better judgment; and God being my helper I shall not bow the knee to any human law, tradition, mandate, or the rule to all the churches, and I further object being tried by this committee because Elder Lewis Kimmel, the person preferring the alleged charge against me, is a member of the committee and proposes to pass judgment upon the truth or falsity of his own charge, which is contrary to all church law, and good usage.

I will now offer some reasons why I am not a German Baptist. 1st. Because I am not of German birth or Nationality. 2nd Denominationally I am not and could not be under her present government, usages, rulings, and departures from Gospel practice and the worship of God, as held and enjoyed by the Brethren church in its organization in Europe and America (prior to the departures,) and as held and enjoyed by the *Brethren church* at present. 3rd. Because of her departures by assuming the authority to send a committee into congregations that have not called for them, and preferring charges against members and Elders who have not been and are not guilty of immorality, heresy, or crime, and asking those who are members in good standing in their respective congregations to trial and by a minority vote declare them expelled. 4th. Because she has declared members disfellowshipped who were not chargable with crime or heresy but declared that they would be loyal to the Gospel. 5th. Because she has departed from the Gospel principle of not going to law and in not being willing to be governed by the law of equity. But trying to appropriate to herself the exclusive right of title to church property without being willing to compromise with those who hold a joint interest in church property. and contrary to the principle ever held by the Brethren church, go to law and institute law suits; even having instituted a law suit against the German Baptist Church, in Darke County, Ohio, for denominational name. 6th. Because she has departed from the Gospel mode of feet-washing, and practices three modes instead of one. 7th. Because she does not observe the Gospel mode of *Communion*. 8th. Because she has declared her decisions obligatory, and the rule to all the churches, contrary to the principles, and usages of the Brethren Church in her first and present organization. 9th. I am a member of the Brethren Church by choice, because she recognizes no *creed* but the *Gospel*. Her *motto* is the *Bible* the whole *Bible* and nothing but the *Bible*. Her standard bearers are those who preach and strive to live the *great* and *grand principles taught* in the *Bible*, free from human legislation, and decrees and because she is universal in doctrine contending earnestly for the Faith once delivered to the saints. *Amen.*

After I offered my objections and reasons the committee deferred their decision until the next morning. We then took a vote of the church and ignored the committee and its work and returned to our homes.

I have been trying to get a copy of the report of the committee. I asked for it from all the members and they referred me to Elder Kimmel; but he refuses to give it after saying that I should have it. Elder Berkey says I ought have it, and he does not know why it is kept from me. He also confesses that the committee did not do right, but says he could not control it. He says when he could not do first best, he tried second, and when that failed he did third. Many have inquired why I did not report through the EVANGELIST. The reason I did not report sooner is because I wanted the report of the committee so that I could finish up the matter all at one time. As it now is, if spared to get the report, I will let the readers of the EVANGELIST know something more about the matter.

At this time of writing we lack only about twenty-five or thirty members of having the number we had before the division, I mean in the three congregations, Cowenshannoc, Gladerun, and Brush Valley. Since the first Elder visit, we baptized thirty, one restored and three by relation, and more we feel are near the Kingdom.

Brethren pray for us and may God bless his cause everywhere, is the desire of my heart.

J. B. WAMPLER.

Blanco, Pa.

To Many At Once.

Letters are coming to me almost daily asking me to "come and preach," and I will take this plan to answer many at once.

Dear Brethren: while it would give me great pleasure to visit you, and try to preach for you, I cannot possibly do so now, I will be tied up with pastoral labor for awhile yet at least. I have four points to preach at, three sermons a month at each place. This, with other pastoral duties, and my domestic affairs keep me busy. Hoping you will excuse me for the present, I remain as ever your unworthy brother in Christ Jesus.

J. H. SWIHART.